

The Athenian Mercury.

Saturday, September 15. 1694.

Quest. 1.

I Love, but must my Flame conceal,
'Tis Death my Passion to reveal,
Which burns so fierce, and yet so pure,
No mixture it will alike, and no Repulse endure.

2.

Thus fiery Meteors of the Skie,
Pent up in Clouds, securely lie;
But when they swell, and burst the Air,
Thunder succeeds, and rends the parted Atmosphere.

3.

Say then, Athenians! since I know
The one or other gives the Blow,
And brings my Fate, my Love shall I
Conceal, or by the Thunder of her Anger die?

Ans.

Thy boasted Flame, if pure indeed,
The less of Aliment will need.
Close seal'd within its sacred Urn,
Like silent Lamps in Sepulchres 'twill ever burn.

2.

Meteors are glaring, as they're loud,
The short-liv'd Birth of some low Cloud:
But Stars shoot silently, and clear,
Eternal Light around the gilded Atmosphere.

3.

Slow Torments give us Ease too late;
Declare, and meet a Nobler Fate!
Declare, if Vertuous be thy Love;
The Tree that's Thunder-struck is sacred still to Jove.

Quest. 2.

Tell me Athens! Tell me why,
Now I have Fair Aetia seen,
A miserable Captive I,
The glorious Toils of War lay by,
And never wish to take the Field agen?

2.

Why I my self surrender now,
(War's Tributary heretofore)
To Beauty, Wars professed Foe,
And on these hard Conditions too,
That I must never have my Freedom more?

Ans.

Self-chosen Fudge of Wit and sense;
Hence, Vain Pretender! Trifler, hence!
Monstrous Leviathan, be gone,
Who hast too long impos'd upon
An Easy World, who can decline
The Creed of Heav'n it self for thine.
Nor only Faith, thy Enemy:
They sense it self must leave for thee,
And think thy Arts prevail so far,
That Nature joys in Blood and War;
Nay, ev'n th' inclement Powers above,
Delight in Vengeance, not in Love.
Where are their Brains, or where thy Face?

2.

'Tis Love does Earth and Heaven embrace,
The state of Nature, and of Grace.
'Tis Pride and Int'rest makes us fight,
Love's untaught Nature's best Delight.
Hence man, though he in Thunder speak,
For whispering Cupid's still too weak,
When he with Honour slaves and toils,
One Boot's left off, and Love prevails.

Quest. 3. Whether the Humours, Vices, or Vertues of
a Man may be guess'd at by his Physiognomy?

Ans. They may be guess'd at, and that's all; we
mean as to his Vertue and Vices, tho his Humour,

and Natural Inclination, may with more certainty
be determin'd; whether subtle, foolish, brave or cow-
ardly, wicked or otherwise: Though, after all, a cu-
stom or habit of Life, does frequently alter the Na-
tural Inclination either to Good or Evil.

Quest. 4. Whether 'tis not a sin to be a Pawn-bro-
ker?

Ans. So far from it, that a man may be very ho-
nest and charitable in it, if he please; and o' t'other
hand, a Knave, in the most inoffensive, and honour-
able Employment in the World.

Quest. 5. I've the happiness to be well received by a
Young Lady, whose Estate is far above mine; which her
Friends bearing of, are very angry with us. I desire your
advice, whether I may lawfully marry her without their con-
sent?

Ans. If either of her Parents are living, you can't
lawfully do it; if more distant Relations only, the
Case differs; though it may be 'twould be her wisest
way to take their advice, and leave you to seek another
Mistress.

Quest. 6. It has been observed, that the Failings of good
Men are commonly more published in the World than their
good Deeds; and that one Crime of a good Man shall bring
him more Reproaches than all his Virtues Praise, and be lon-
ger remembered. Qu. The Reason?

Ans. The chiefest Reasons are, Envy, Guilt, and
Ill-Nature, which as long as the World lasts, will
have a strong Party in it. But we may add, That a
Blot in such a Person is more conspicuous, like a Mole
in a Fair Face, or an Eclipse of the Heavenly Bo-
dies.

Quest. 7. Some time since a Servant-Maid was got with
child in her Master's House; after she was delivered, she
went voluntarily before a Justice of the Peace, and made
Oath, that her Master was the Father of the child; and
thereupon he is bound over to the Sessions: A Fortnight af-
ter, the Master takes the Wench before another Justice, and
there she swears she was persuaded to swear the Child was
her Master's, but that 'twas indeed the Apprentice which
got it. So there are now two Fathers. The Question is,
which is the right, and how far the Wench is to be believ-
ed on her Oath, it being plain she has forsworn her self, let
who will be the Father?

Ans. Here's a Case beyond de Facto, and de Jure,
and which needs almost another Solomon to decide it, as
he did another quite contrary to it, where Two Mo-
thers were quarrelling for one child, who should have
it: whereas here are two Fathers, and yet they won't
own one poor Bantling between 'em; Nor is Natural
Affection, we doubt, strong enough to decide it here,
as in the former case: Yet it seems hard the poor child
should be born like an Epicurean Pumpkin, and because 't
has a superfatation of Fathers, have none at all; where-
as, would they both own it, and they may be, in one
sense, both of 'em, de jure-Fathers, 'twould then be an
hard case, if the child should ever be an Orphan, when
it had two strings to its Bow. Perhaps the Mother
her self mayn't be so much out of the way as is ima-
gined, and for an obvious Reason, she mayn't well
know which is the Father; and therefore, to be impar-
tial, lays it upon both, as Doll did hers to all the
Troop. But the mischief is, she has shut her self out
from that Excuse, by swearing point blank, first, That
'twas the Master, not the Apprentice: 2dly, The Ap-
prentice, not the Master; for which Reason 'twill be
readily granted, that there's now no dependance on
her

her Oath, though she should swear round the *Compass*, and lay it upon all the *Vestry*. There's no way therefore, that we know of, but to fish out the Truth among so many Lies and Perjuries, (as 'tis sometimes discovered by the Rule of Falshood); and could but a Justice of Peace be found that was *Half a Solomon*, we fancy the business might be done, especially if he were an Old Stager, well vers'd in the matter, and sufficiently provided with Cramp Questions for her. All that's to be done upon what we have before us in the Query, is to examine the different credibility of the thing from the matter of Fact, that we are acquainted with. And at first glance it may seem to bear very hard upon the Master, because she went *voluntarily* to swear it against him; and it may be suggested, that in the Fortnight after, he wrought upon her to perjure her self, and retract her former Evidence. However, this is certain, that she was perjur'd when she swore the second Oath, because contradictory to the former; but 'tis not certain whether she were so at the first, the matter of Fact being still doubtful, and undecided. And yet o't'other side, it looks like Practice, Malice, or some Knavery at the bottom, that she should go at first Voluntarily to the Justice, how plausibly soever it appears at first sight; for those who have been guilty of Crimes of that Nature, unless they have been long steel'd in Impudence, can hardly be suppos'd so willing publicly to expose themselves, and are generally dragg'd to those *confessions*, instead of making 'em of their own accord. The matter then standing thus a Tiptoe, we know not how to proceed to Judgment, without further Evidence. The Parties concern'd, we suppose, would be well-pleas'd that the Parish it self should Father the Child till the Case were decided; but since they are hardly like to be so complaisant, we know no Remedy but that the *Rival-Fathers* should maintain it betwixt 'em, and then there's no doubt but he that got it will at least contribute something towards its bringing up.

Quest. 8. *Was it Humility or Pride that made Diogenes, the Cynick, chuse to live in a Tub?*

Ans. The proud ill-natur'd Dog chose it, because he'd be troubled with no bad Inmates, besides the *Abarigines* of his own Carcass; a few black and dappled Fleas, which out of the superfluity of their Humours, are generally very intimate with Philosophers, making no more of *Diogenes*, than he did of *Alexander*.

Quest. 9. *I have an equal Passion for a Virgin and a Young Widow, both of an Age, of equal good Humour, Beauty and Education. They both love me equally, and I may marry either when I will. The Virgin has 500 l. the Widow 700. The Widow has Two Children, but they are provided for. I am not in Debt, and live very well by my Profession; yet I find I must marry one of them, but the mischief is, I know not which; for I'm equally in Love with both. Pray tell me what would you do, were't your own Case, and what would you advise me to? Your Opinion shall be the Guide to the entire future Happiness of the most passionate, distressed, and most confounded Lover on Earth.*

Ans. And perhaps you'll be just as wise as you were, after our sage advice, especially the matter being so intricate, and a perfect *She-Damon* and *Alexis* at Daggers-drawing which shall have you. Widows are cunning, but something she can't deceive you in, though of a *Quasi-Virgin* you are not so sure; and yet at worst, 'tis hard if she has gone further than the Widow, who has had Two Children already. The Widow has Two Hundred Pound more, but then she has Two Children; They are provided for, but they are still hers: She's wise, but she's cunning. Among all their accomplishments, you speak nothing of Wit; if there's any difference there, the Case is decided, chuse her that has least; for t'other, Ten to One, will think she has more than you, and take a pride in out-witting you. But if they are a hard match in Mind, Estate, Wit, Humour, and all, sure there's some Odds in there Carcasses. *Pavil's* way of chusing is clear out of Fashion, though if

you could get an Old Woman to view the *Premises*, as they do in *Russia*, it might do as well. But since 'tis still a *Moot-Case*, we can think but of one difference more; chuse her that's shortest, for her Cloathes will cost least; and if both of an height, throw up *Cross* or *Pile*.

Advertisement.

There is preparing for the Press a *Vindication* of *Bishop Barlow's Remains*, proving them to be all *Genuine*, and many of 'em to be publish'd upon the Bishop's own Desire, with Large Remarks on those Persons who have reflect-ed upon it.

This Week was Published, A Narrative of the Conversion of *Back-ernesse*, late of *March*, in the *Isle* of *Ely*, who was condemn'd for *Robbery*, &c. and executed at *Wisbech*, Aug. 19. 1694. with an Account of his *Penitential Behaviour*, and *Discourses* with the Minister who came to visit him. Published by the Reverend Mr. *J. Burroughs*, Minister of *Wisbech*.

** THE WORKS of the Right Honourable *Henry* late *Lord Delamer*, and *Earl of Warrington*, containing his *Lordships Advice* to his Children, several *Speeches* in *Parliament*, &c. with many other *Occasional Discourses* on the Affairs of the two last Reigns. Being 32 Original Manuscripts Written with his Lordships own Hand; never before Printed. Printed for *John Lawrence* at the *Angel*, and *John Dunton* at the *Raven* in the *Poultry*, price bound 5 s.

** THE Practice of the Dissenters (commonly known by the Name of *Presbyterians*) most clearly rescued from the Charge brought against it, and them, by *William Lord Bishop of Derry*, in a Book Entituled, A Discourse concerning the Inventions of Men in the Worship of God, being Remarks thereon, by *J. Boyse*.

THE Double Chance, to be drawn at Twice; All who have not Benefits the first time, have but Four to One, to recover their Money the second time. The Sum 50000 l. the Benefits 1433, the first drawing; the greatest 5000 l. Proposals and Tickets, may be had of Mr. *Horneby*, Mr. *Lamb*, Mr. *Williams*, Mr. *Layfield*, in *Lumbardestreet*, Mr. *Blunt*, behind the *Exchange*, Capt. *Passil*, Mr. *Harrison* in *Cheapside*, Mr. *Cooper*, Mr. *Hallet*, Mr. *Adams*, in the *Strand*, Mr. *Shelley*, Mr. *Green* in *Leicester-fields*, Mr. *Dixon*, in *St. Martins-lane*, Mr. *Smith* next *Bedford-Gate* in *Charles-street*, *Covent-Garden*.